

Central China Record

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NANKING

May, 1904

According to your faith be it unto you

Prayer-cycle of our Mission. 1 Sam. 12:23

MONDAY, CHINKIANG

THURSDAY, KIUKIANG

TUESDAY, NANKING

FRIDAY, NANCHANG

WEDNESDAY, WUHU

SATURDAY, CHIENCHANG

SUNDAY, THE ENTIRE MISSION

China's Call

A Foreword

In our present number is to be found a call from the China Missionaries to the Home churches. Nearly 100 YEARS have passed since ROBERT MORRISON the first Protestant Missionary reached China. In these 100 years the work and workers have according to Beach* reached the following totals:—

Foreign Missionaries	2,785
Native Workers	6,388
Communicants	112,808
Adherents not communicants .	91,864
Pupils in day-schools	35,412
Students in higher schools . .	5,150
Physicians (men and women) .	241
Hospitals and dispensaries . .	259
Patients reported during one year	691,732
Number of societies	68
Proportion of foreign workers to the population	1 : 51,730.8

The Call is a clear, forceful statement of the present condition of the work in China, with an appeal to the Home churches to make these closing years of the Centenary of Protestantism in China, such as will be a fitting conclusion for a Century so fruitful and also such as will add promise and inspiration for the century to come.

W. F. W.

* A Geography and Atlas of Protestant Missions, New York, 1903.

A Correction

In the last number of the Record, under the heading "A Day of Prayer and its Results" a peculiar error was made. The paragraph reads "It was following this day of intense prayer that there arose such a marked *reason* of confession

of sins. Such *reason* of confessing has perhaps never been known before in our Church in Nanking." *Reason* in both cases should have read *season*. I am not at all sure that the reasons were any greater now than formerly, but the confessing that came showed that there really was ample reason.

Our Chinese brother who writes for us from time to time usually has something very good to say. His English is quaint, but what he says comes from a heart on fire for God.

W. F. W.

China's Call

In 1907 the Protestant churches will celebrate the HUNDREDTH ANNIVERSARY of the sending forth of Robert Morrison, which was the commencement of their mission work in China. Following on the line on which the Church Missionary Society was guided to prepare for the celebration of its centenary year, the missionaries of China desire to bring before the Home Churches a

Three Years' Enterprise

in preparation for the right commemoration of the China Missionary Centenary.

The past history, the present circumstance, and the pressing need of the Church in China form an imperative call for thanksgiving, confession and prayer.

A. THANKSGIVING

There is a call to thank God

1. For the *many great and good men* God has sent to follow in Morrison's footsteps. Some of these are with us to this day, others have ceased from their labors, leaving

names that will never be forgotten and enriching the annals of the church with stories of the faith that removes mountains, of consecrated devotion, and of the love greater than which hath no man—for many of them laid down their lives for the Chinese.

2. For *the Church in China*, a church which, when called in the last year of the nineteenth century to drink of her Lord's cup and to be baptized with His baptism, furnished hundreds of her sons and daughters who sealed their witness with their blood, and thousands more bore "Trial of mockings and scourgings, yea moreover of bonds and imprisonment . . . being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves and holes of the earth."

3. For *the opening up of the whole of China*. Even Hunan and Honan are no longer closed against us. It is now a fact that there is not one of the nineteen hundred odd counties of China and Manchuria from which we are shut out, and before the hundredth year of our work we can say that if the gospel is not preached to every creature in China, the reason must be sought outside China.

4. For *the opportunities of work*, varied in their kind, vast in their extent.

Never before have men crowded to hear the gospel as they are crowding now in the open air and indoors; in our chapels and in our guest-rooms we have opportunities to preach Christ such as can scarcely be found outside China.

Never before has there been such an eager desire for education as there is now; our schools, both of

elementary and of higher grades, are full, and everywhere applicants have to be refused.

Never before has there been such a demand for Christian literature as there is now; our Tract Societies and all engaged in supplying converts and enquirers with reading material are doing their utmost, but are not able to overtake the demand; and the demand is certain to increase, for it comes from immensely the largest number of people in the world reading one language.

The medical work has from the first found an entrance into hearts that were closed against other forms of work. Its sphere of influence grows ever wider and is practically unlimited.

Unique opportunities of service are afforded us by the large number of blind people, by lepers, and those suffering from incurable diseases; by the deaf and dumb, the insane and other afflicted people.

In China the poor are always with us, and whensoever we will we may do them good.

B. CONFESSION

There is a call to humble ourselves before God.

1. Because of our own shortcomings and mistakes.

2. Because that too many of the members of the Chinese Churches are "carnal" and not "spiritual;" "babes in Christ" and not "full grown men;" through lack of use they have not "their senses exercised to discern good and evil."

3. Because the large increase of wealth in the Home churches has not resulted in even a proportionate increase in the contributions to the work of God in other lands. Some-

times indeed a larger sum devoted to foreign missions proves to be a smaller contribution per member than was given when the church was smaller and poorer.

C. PRAYER

The pressing needs of China and of the Church in China constrain us to betake ourselves to prayer.

Let us look first at the colonial possessions which occupy a vast area but are thinly populated. They are all included in the Fields Practically Unoccupied, and themselves include Tibet, the one citadel and stronghold of heathenism that still keeps its gates shut and barred against the missionaries of the Cross. We suggest as one definite object of prayer that *during the three years Tibet may be opened* to the missionaries that are waiting the Lord's good time on its Eastern and Southern and South-Western frontiers. We ask for prayer for these missionaries. We ask for volunteers to join them and their too few fellow-workers who are scattered in far distant centres in Mongolia and Turkestan. Such volunteers must needs be strong in body and stronger in soul and well able to endure hardness as good soldiers of Jesus Christ.

The Eighteen Provinces are what we mean when we speak of China, the real home of China's millions. It is hard to grasp the area that is covered by those Eighteen Provinces—1,300,000 square miles; it is harder still to grasp the numbers of the men, women and children who live in those provinces—400,000,000.

What is the force which we now have to evangelize these millions, and how is the force disposed over the whole field of China and Manchuria?

CENTRAL CHINA RECORD

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From the most recent statistics, as given in Beach's Atlas, we learn that the force is made up of 2,785 missionaries and 112,808 communicants, of whom 6,388 are picked men and women more closely engaged in the work than their hundred odd thousand fellow-workers.

Some of the missionaries and some of the converts are to be found in everyone of the provinces, both of China and Manchuria. But in the 1,900 odd counties into which the provinces are divided, each with one important town and a large part of them with more than one, there are but some 400 odd stations, that is to say, at least four-fifths of the counties of China are almost entirely unprovided with the means of hearing the gospel.

That being so, it is very evident that we need *Reinforcements All Along the Line.*

I. REINFORCEMENTS OF THE MEMBERS.—This is at once both the end of our preaching and the start of our reinforcement. We preach

that our hearers may believe; when they believe they in turn tell others of the Saviour they have found, so that the more believers there are, the stronger is our force for evangelizing China. Here then lies the first object for Prayer; pray for an increased membership.

2. REINFORCEMENT OF CHINESE WORKERS.—We read that before the Saviour chose the twelve, He spent the whole night in prayer. This teaches us the close connection there must be between reinforcing workers and prayer. There is a crying need for more Chinese workers; if we act hurriedly because of the need, and select men without waiting to pray, we are in a worse condition than we should be in without workers. Most earnestly do we ask you to join us in prayer for more Chinese workers. Pray that God will raise up in the Chinese churches those whose whole hearts shall be aflame with the desire to preach Christ to their fellow-countrymen. Continue to bear them up when your first prayer is heard. Whenever you remember us in prayer, remember with us our beloved Chinese colleagues, whose ministry is indispensable.

3. REINFORCEMENT OF MISSIONARIES.—As with Chinese workers, so with missionaries, reinforcement must be preceded by, and continued with, much prayer. Otherwise we may get additions but not reinforcements. If men be sent whom God has not sent, they can but hinder God's work.

What manner of men are needed as reinforcements? For the old stations, those who can train others; for the newer, those who can lead others; for the unoccupied parts, pioneers who can seek and save others.

Who is sufficient for those things? Certainly not the man who has failed at home; neither the man who is confident that he is sufficient of himself to succeed abroad. We want men and women strong in faith, strong in hope, and above all strong in love; men and women "filled with the Holy Ghost."

For what kind of work are these missionaries wanted? For every good work that the Spirit of God leads us to enter. Some forms of work which are the outcome of the love that God has poured into the hearts of Christians, and which are often met with in the homelands, are almost unknown in China. There is no home for incurables and only one asylum for the insane, one school for the deaf and dumb and only a few schools for the blind and a few hospitals for lepers in all China. The need of such institutions is great. With what infinite distress must our Lord see any of His followers possessed of wealth and yet having no sense of responsibility for His suffering poor. What a unique opportunity all these institutions present for displaying before the Chinese the symmetry, the fulness, the perfectness of that life which Christ has bestowed upon us in revealing to us the secret of the love of God.

Again, in the educational, literary and medical work we want more men and more institutions. There is not only the actual work in these departments that needs men to do it, there is need to train Chinese in all these branches. For such work the church should send us the best teachers and the best scholars, the best doctors and the best nurses. Just as no offering is too great for this work, so no man is too good for it.

But above and before all we need preachers of the gospel of our Lord Jesus Christ: men who will tell the good news in the crowded city and carry it from village to village men who will preach it in chapels and halls and guest-rooms or in the open air. For Oh! the number of sinners in China and the greatness of their sins. And only Christ can save them from sin. With all prayer and supplication pray in the Spirit that God will send forth men who can say with St. Paul: "Christ sent me to preach the gospel."

Lift up your eyes and look on the field that lie open before us in China. Behold they are white unto the harvest. They have been sown with the most precious of all seeds—the blood of the martyrs. That blood calls loudly to the whole church of Christ to enter into the labours of those who have passed on before. Here in China the harvest truly is plenteous, the missionary labourers are few. Pray ye therefore the Lord of the harvest that He send forth more labourers.

Lift up your heads and behold our risen and ascended Lord standing at the right hand of God to make intercession for us. Remember that He has entered into that holy place as our Forerunner that we may have boldness to enter in and join our prayers to His. Remember that He has sent another Intercessor to help our infirmities whensoever we know not how to pray as we ought.

"And this is the boldness that we have towards Him, that if we ask anything according to His will, He heareth us; and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him."

"The Revival in Nanking"

The report last month given by Bro. Lewis was written before the close of the meetings. They were continued for another week under the direction of Miss Peters, the Head of the Women's school. Marked interest was kept up throughout the week. Meetings were held every night but Saturday when a time was given for a fuller conference with those who had been seeking salvation, and had expressed an earnest desire to break away from their sins and lead a new life in Christ Jesus. Many questions were asked and answered satisfactorily, and these all were received on probation on Sunday morning.

There were forty-three in all received on probation; 11 women, 15 girls and 17 boys.

One week later three other boys, were received on probation, one boy and four girls baptized, and six including these last received into full membership.

At the Praise service held Sunday evening at the close of the Revival over eighty testified as to God's blessing having been received.

These all are weak. Some may fall but God has abundantly answered the prayers of his children both at home and here upon the field. We trust also that this season of special meetings is over that all who have thus far joined us will continue with us in prayer that the Revival may continue and many more be led to consecrate themselves to God.

W. F. W.

Libraries for Native Parsonages

I. A few facts plainly stated. Many of our native preachers study a very, very, little: and most of them

not much. Because they have no books. Because they have no money to buy books. Any increase of salary they spend on food and clothing,—not on books. Even if they had the money, they do not know what are the best and most needed books.

II. Let a select library, of commentary, history, biography, simple science, etc., (of books not included in the regular courses) say ten or fifteen volumes in all be placed at once in every parsonage, the same books in all. Then let there be added every year a few of the most suitable books. Thus they will be without excuse who remain idle or in ignorance.

III. The Presiding Elders, or Missionaries in Charge, are the proper persons to constitute the Library Committee, having the selection, and seeing to the proper care of the books. Each book marked with that name of the parsonage will prevent its being carried away when a preacher moves to another parsonage; and furthermore, every place being supplied there will be no incentive to such appropriation. The P.E. is also to keep an eye on this.

The Chinese Book Review is a right hand to this plan, and will help very materially in the selection of books. Catalogues of the printing and publishing houses will also lend us their experience. If an intelligent ministry is desirable it is time for us to devise some means for stimulating the laggards; and not allow the really awake and progressive men to continue in such a discouraging minority. Let us exert ourselves to practically help our native brethren, who labor under very great dis-

advantages. To get them really awake and intellectually and spiritually active will soon mightily increase their effectiveness.

If it ought to be done, surely ways and means can be found. The idea is by no means a new one in Methodist economy, nor can this proposal be called a new departure. It is as old as Methodism, and there is as much need for it here and now as ever existed anywhere or at any time. Five dollars will make a good start for such a library. There is no embarrassing nor impeding machinery in connection with it. We do believe it is time for us to do something to help our preachers, and stimulate them to a more useful service. We appeal for assistance and co-operation in this needed work.

EDWARD JAMES

My Little Neighbor

A little girl of fifteen was sitting quietly with her brother's wife in her home. Her mother has been dead, for some time; her father and brother both happened to be away from home out on the street. Suddenly there appeared in the door that which in China, is most dreaded of all creatures, her "po-po," or, in other words, her mother-in-law. She was betrothed and they were there with the sedan chair to take her to her new home. It was not the proper way to come for a bride in China, but they proposed to get her without the usual expense of furnishing the bridal garments and other such things. Along with the "po-po," came the bridegroom and father-in-law, together with numerous friends. Two helpless women had to receive them all and to receive strangers

whom they had never seen. Do you wonder the young girl objected to going? She did object, and the "po-po" struck her fiercely in the face, as the Chinese say, smashed her face, and when they finally conquered her and forced her into the chair, her face was all covered with blood. The bridegroom held her fast and she was carried away, all before the father and brother returned.

If this was the whole of the girl's trouble, even it might be perhaps endured, but it is only the small beginning. Her home is to be under the same roof with the brutal mother-in-law. To-night before she rests, she will have to endure all the taunts and foul talk that the rabble around her please to speak. Pepper will be thrown in her eyes just for the fun (?) of seeing her sneeze. Oh, it means something to be a woman in China. And what was it, Providence, fate,—what was it, made this helpless, little bride be herself instead of you? It was just accident of birth that we were born in America and she was born here? No goodness of ours made it our good fortune to happen to be on the happy side. Such thoughts sometimes almost stagger one.

M. R. W.

Pray Without Ceasing

Dear Friends, I beg of you nothing but your prayers, if you have a little love for your fellow beings. I have been privileged to follow Rev. E. James in having revival meetings in all the central points of his district, and I have paid much attention to the countrymen. I am sorry to say that we have almost no church membership here though we have several big churches and much pro-

perty. I dare not say that none will come to us because many people during our presence there came to meet with us; but ninety-nine hundredths of them are seeking our help. Of course, they must help us first, such as attending our meetings regularly, and subscribing liberally to the church, but they have no desire to repent of their iniquities, nor to give up their idolatry and superstitions. They help us because they hope to get our help in relieving their oppression from both their officials and the Roman Catholics. Regarding the general inclinations of the country people, they know nothing more important than their stomachs. One day when I had a little walk on the bank of a stream, I saw an old man sitting in his house. Then I entered his home and had a very short conversation with him. At last I asked him such a question as this, "What is the most important thing of your person?" He said to me, "My stomach is the very thing, because on the day it is filled with nothing I will die."

When I heard his answer I was very sorry, because I thought that almost all we Chinese know or do is for nothing except our stomachs. Therefore I could not help telling him about Jesus, the Saviour of his immortal soul.

Those church members whose names were dropped are like trees whose bark is parched. If we want them revived, without supernatural power we can do nothing. Nevertheless the seeds of the truth have been already sown in faithful prayer and hearty love. Now the work before our eyes is to pray for the vital Spirit in them that their minds may be refreshed and their con-

sciences may be brightened. I pray to God that the power of Christ in our hearts may stimulate and strengthen us to pray without ceasing for these country people.

L. WANG

A Chinese Playhouse

On the way home from the street chapel, we chanced upon a little scene which took us back to childhood days, and roused a whole store of delightful, buried memories. Sitting on tiny benches by a large rock used for a table, two little children were playing "keep house." The dinner consisted of mud pies,—I mean Chinese mud pies, for although the food itself consisted in exactly the same material we used to serve on such occasions in America *i.e.*, sand, it was prepared in proper Chinese fashion. A small cylinder served for the stove, and a tiny wine cup for the kettle in which to cook the rice. Two little covered dishes for vegetable, sat in neat order on the side of the table and an open vegetable dish with real cabbage sat on the other side. I reached the scene at a very opportune moment, just as they were about to begin to serve the meal. No grace was said. They probably had never heard of such a thing, but one dignified urchin took up a thimble sized wooden bowl and a spoon and began to serve the meal. I passed on fearing to spoil it all, but glad and very happy to have seen another evidence that the child heart is much the same the world over. Dear little lives! They live so near us. God grant we may win them to happy useful lives.

M. R. W.

Notes from Nanking

Dr. Beebe with his usual energy for improvement, and advancement, is making many changes in his property at Han Si Mên. The road which formerly divided the mission property into two parts, is now to go around the property, and all thrown into one large compound. The main entrance is to be on the East, back of St. Luke's chapel. To the right as you enter is the Gate house for Mrs. Hall's compound; to the left the Gate house for Dr. Beebe's own compound. The Hospital compound, as well as that of the two dwelling houses will thus be much enlarged, and beautified.

Mr. and Mrs. Lewis have left us for a season. Mrs. Lewis has gone home on her fulough, while Mr. Lewis has gone to North China, partly to visit our missions there, but chiefly to attend the meeting of the Bible Revision Committee which is to meet at Chefoo in June. He is to be there till the middle of August when he is to return to Kuling, to be with the Central China Mission at its annual Estimate meeting.

We had a flying visit from Bro. Maclean. He came in his house boat from Wuhu and returned the next day.

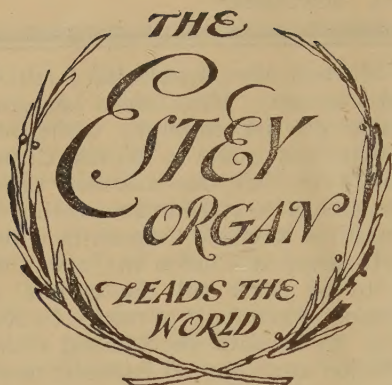
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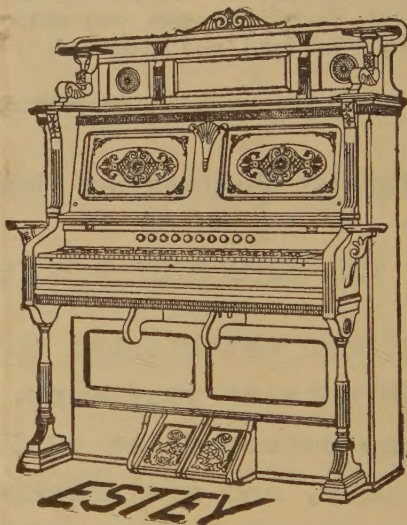
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